

DOWNLOAD PDF ASSIMILATION AND THE BODY OF THE NATION, MESTIZAJE AND GENDER.

Chapter 1 : Race and ethnicity in Latin America - Wikipedia

Spanish translation of "Assimilation and Body of the Nation: Mestizaje and Gender" in: Crítica feminista en la teoría e historia del arte, compiled by Inda Sáenz Romero and Karen Cordero Reiman, Mexico: UNAM, Gender Studies Program, in press.

Conley Overview The Cherokee Nation today occupies all or part of 14 counties of what is now the northeastern portion of the state of Oklahoma. Not considered a reservation, the land falls under what has been called "a checkerboard jurisdiction," with one farm or acreage falling under tribal jurisdiction while its neighbor is under that of the state. A second and separate federally recognized tribal government for Cherokees, the United Keetoowah Band of Cherokees in Oklahoma, exists in the same area. In addition to the three federally recognized Cherokee governments, there are numerous groups throughout the United States who claim to be Cherokee bands or tribes. Although the Cherokee people today are divided geographically, culturally, and politically, about 100,000 are registered citizens of the Cherokee Nation. There are also thousands of individuals claiming Cherokee ancestry who are not associated with any group. Census reported 1,000,000 people who identified themselves as Cherokee, up from 100,000 in 1990. Traditionally, the people now known as Cherokee refer to themselves as aniyun-wiya, a name usually translated as "the Real People," sometimes "the Original People. Cherokee oral tradition tells of a time when the Cherokees were ruled over by a powerful priesthood called the ani-Kutani. Since then, according to the tale, the Cherokees have had a democratic government. English colonial traders began to appear among the Cherokees around 1700. Such interactions produced some mixed marriages, usually between a white trader and a Cherokee woman. Three events mark Cherokee history during the eighteenth and nineteenth centuries: The Cherokees were forced to sign one treaty after another with the new United States government, each one giving away more land to the new nation. As early as 1790, President Thomas Jefferson planned to move all eastern Indians to a location west of the Mississippi River, and signed an agreement with the state of Georgia promising to accomplish that deed as soon as possible. Andrew Jackson actually set the so-called "Removal Process" in motion. In the meantime the government had been doing everything in its power to convince Cherokees to move west voluntarily, and the first to do so were the faction known as Chickamaugans. Other migrations followed in the late eighteenth and early nineteenth centuries. The vast majority of the Cherokees, however, remained in their ancestral homelands. The Cherokee Nation, by this time under the administration of Principal Chief John Ross, refused to recognize the validity or the legality of the Removal Act, and challenged it in court. Supreme Court ruled in favor of the Cherokee Nation. President Jackson is reported to have said, "Justice Marshall has made his decision. Now let him enforce it. Since the government of the Cherokee Nation refused to negotiate, other Cherokees signed the treaty without authorization. The United States called the treaty a legal document and proceeded to force the Cherokees to live up to its terms. Jackson ordered the U. Army to forcibly remove the Cherokees from their homelands in 1838. People were taken out of their homes and herded like cattle into stockades to await removal. Conditions were crowded and unsanitary, and many died in these prisons. The forced march began later that same year. Approximately 20,000 Cherokees were marched west over what would soon be known as the "Trail of Tears. A few managed to escape by hiding out in the mountains. In the west, the Cherokee divided into two major factions. The Cherokees who had signed the removal treaty and all of their friends, allies, and associates had become known as the Treaty Party. They had moved west voluntarily in 1838 after having signed the treaty. These two factions started a civil war that lasted until 1846. At the end of this domestic strife the Cherokees started over and rebuilt their nation. Tahlequah was established as the capital city. They built new homes, schools, and churches, and even though they had a treaty with the United States, which promised that they would be left alone, that was not to be. Chief John Ross begged the United States to send troops to protect its neutrality as promised in the treaty, but the troops never came. Under pressure from former Treaty Party members turned Confederate Cherokees, Ross was forced to sign a treaty with the Confederacy. Following the Civil War, the

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United States used that treaty as an excuse to punish the Cherokee Nation, forcing it to sign yet another treaty and to give up more land. Certain governmental powers were also taken away from the Cherokee Nation. In , against the wishes of nearly all of the traditional full-blood people of all five tribes, Indian Territory was combined with Oklahoma Territory to its west to form the new state of Oklahoma. From the beginning, the United States had no intention of dealing with Indians in the new state. The tribal governments were all but abolished and likely would have been but for the complications of transferring land titles. The president of the United States began appointing chiefs for the five tribes when the government had need of a signature to make the transfers legal. Several appointments were made only long enough to obtain the desired signature and these appointees became known as "Chiefs for a day. However, this created the uncomfortable situation of having two Cherokee the other, the United Keetoowan Band of Cherokee Indians in Oklahoma, was founded in the s governments in the same location, with the same jurisdiction, and basically the same constituency. A conflict over political issues developed, with both sides claiming to be the only legal government for Cherokees in Oklahoma. Since then, the Cherokee Nation has grown and prospered, making its most impressive strides under the leadership of Principal Chief Wilma P. Mankiller served as principal chief from to Joe Byrd succeeded Mankiller, but allegations of corruption and abuse of power plagued his four year term. In , Cherokee voters elected Chad Smith principal chief in The Cherokee Nation today operates under a new constitution ratified by Cherokee voters in The three-branch government is composed of a chief executive called the principal chief, a legislature called the Tribal Council, and a judicial branch called a tribunal made up of three tribal justices. Acculturation and Assimilation The process of acculturation began early for the Cherokees with the introduction of European trade goods in Steel pots and knives, tomahawks, glass beads, manufactured cloth, guns, and gunpowder gradually replaced traditional products of native manufacture. Trade with Europeans also changed hunting practices, calling for large numbers of pelts and quickly endangering the population of many game animals. Intermarriage with whites and blacks caused a drastic change in family structure for many Cherokees. The Cherokees have a matrilineal clan structure, a family in which descent is traced through the female line. This type of family structure was undermined by the insistence of white males to be considered heads of households, and to pass along their own surnames to their offspring. They were supported in this by the efforts of the missionaries. When pressure for removal became intense in the s and s, a significant portion of the Cherokees, believing that their white neighbors wanted them removed because they were "savage," began a conscious effort to make themselves over and become "civilized. To help accomplish this, the Cherokee Sequoyah developed a written language or syllabary, in The Cherokee also hired teachers from universities in the northeast and invited missionaries to come into the Cherokee country and teach and preach. These people became known as "Progressives," and their efforts, combined with the acculturation and assimilation process that had begun in , accelerated and was tremendously successful in changing lifestyles. The changes that occurred because of this effort were so pervasive that, following the Trail of Tears, with removal pressures no longer a factor, the Cherokees continued their new ways. In the West, they built homes more or less like the homes of white men. They built churches, divided the new country into voting districts, and wrote a new constitution. The Cherokee tradition involves participation in rituals and celebrations at a young age. Many Cherokees became farmers, ranchers, merchants, bankers, and lawyers. In many ways, the Cherokee Nation mirrored the larger United States. Some have said that the Cherokee Nation imitated the United States and then improved on it. The largest single item on the national budget was education. Cherokee legislators could not vote themselves a raise. The Cherokee Nation established the first free, compulsory public school system, established the first institution of higher learning west of the Mississippi River, and installed the first telephone west of the Mississippi. So successful was the Cherokee Nation and impressive were its accomplishments along these lines, that people have been heard to say that "the Cherokees all became white," or "everybody in Oklahoma is part Indian, usually Cherokee. But traditional Cherokees gather at various "stomp grounds," which are consecrated, ceremonial grounds. Each ground has its own set of religious leaders. The ceremony performed there is a series of dances, done in a counter-clockwise direction around the

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sacred fire all night long. Attendance at the stomp grounds declined for many years, but since the s it seems to have been increasing. Although stomp dancers were very secretive for years, there are now some groups who perform publicly to educate the general population, Cherokee and others, regarding traditional Cherokee ways and beliefs. In fact, Cherokees always seem to have been willing to accept outsiders into their ranks, some might say, too willingly. Tahlequah, for example, appears to have a large white population, but much of that population consists of old mixed-blood families, and many of them are officially tribal members. There are also Indians from other tribes who have moved into Tahlequah: Creeks, Kiowas, Osages, and even Navajos. Some of that is the result of intermarriage, some is not. There is a significant Hispanic population in Tahlequah today, and a small black population. Both of these groups have had trouble fitting in. They have not been readily accepted by the Cherokees, full- or mixed-blood, nor by the local whites, although there is seldom any overt racism displayed. Cherokee interaction with blacks dates back to the late s and early s. In an attempt to adapt to white lifestyles, many Cherokees became affluent southern plantation slave owners, although others were intensely anti-slavery. According to historical author Jim Stebinger, Cherokees held an estimated 1, black slaves. In contrast to white plantation owners, Cherokee plantation owners worked alongside their slaves and interracial marriage was permitted. However, full-blooded Cherokees, blacks and whites, often shunned those who intermarried. The Cherokee Nation had produced more college graduates than its neighboring states of Arkansas and Texas combined. According to the census, the average adult Cherokee had only five and one-half years of school. Fewer than 70 years of Oklahoma public schools had been devastating for Cherokees.

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Chapter 2 : Peter Wade | The University of Manchester - calendrierdelascience.com

MESTIZAJE. The concept of mestizaje expresses the tensions, contradictions, and ambiguities of its birth in the New World. More important, it is a concept that continues to have spiritual and aesthetic dimensions.

Nelson, A Finger in the Wound: Body Politics in Quincentennial Guatemala. U of California P, The focus of the book is Mayan cultural rights activism in Guatemala. Indigenous activism in Guatemala, Nelson argues, tends to divide between the "popular sector," which emphasizes class analyses and human rights abuses, and cultural rights groups, which demand rights to difference based on the recognition of a particular "Maya" identity. The members of the Mayan cultural rights organizations primarily are educated Mayans who live in urban areas, and tend to focus on issues related to linguistics, education, and development. Nelson analyzes in particular the experiences of Mayan cultural rights organizations that have chosen to struggle for representation in the Guatemalan state, as well as the response to those efforts by the state and the ladino elite that historically has been dominant in the country. Guatemala, like many other Latin American countries, has developed a discourse of mestizaje, or racial mixing, to suture over the psychic wounds of the conquest and to legitimate the oppression and exclusion of the Maya within the structures of power. Mayan women, she argues, play a particularly important role in shoring up both Maya identity and ladino images of indians: Instead, in the wounded body politics of Guatemala, modernity and tradition, nation and ethnicity are interpenetrated on every side—and the state, rather than trying to erase multiple identifications, is a productive site for their articulation. Nelson herself identifies this as the danger of falling into "ethnonostalgia," the idealization of indigenous cultures that are in turn hailed as the opposite of the problematic modern West, thus fixing indigenous people in time, in the past. Instead, throughout this book Nelson reminds us that national and ethnic identifications are not fixed, that they are constantly in the process of articulation and struggle. Similarly, while her work is rich in ethnographic detail she resorts too often to quoting famous theorists as a substitute for her own analysis. For example, the most important contribution of the book, the idea of Quincentennial Guatemala as a wounded body politic in which discourses of mestizaje and gender serve to prop up the wounded patient that is the nation and suture over the wounds caused by the conquest and recent civil war, is almost lost amidst the profusion of new terms coined by Nelson like "fluidarity" 61 and "Maya-hacker" These terms unfortunately tend to impede rather than enhance understanding. After all, the problems she is describing are fairly commonplace if nonetheless problematic: These are only minor failures, however, in what still remains an important resource for scholars writing about the construction of the state, national, and ethnic identities in Latin America. That is, traje and other traditional ways have been recuperated by the Maya as a way to assert their indigenous identity and resist cultural assimilation. On the other hand, as Nelson points out, this also means that Mayan women who are the only ones who wear traje carry the burden of representing the Maya and suturing over the cracks in that identity as Nelson would put it. Because it serves multiple functions, traje can be read in a variety of ways, and is of particular relevance in Guatemala, since its survival is more pronounced there than in other Central American countries. For more information please contact mpub-help umich.

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Chapter 3 : At the Border of Empires “ UAPress

In Spiritual Mestizaje: Religion, Gender, Race, and Nation in Contemporary Chicana Narrative (), I do two things: explore what I call Gloria Anzalda's theory of spiritual renewal.

United States[edit] Despite being more likely to achieve higher levels of education when compared to the general public, [12]: Nineteen percent of genderqueer individuals report job loss as a result of their identities. State Department was sued for denying a passport to Dana Zzyym, who is a veteran and an intersex and non-binary person. Zzyym wrote "intersex" on their passport form instead of male or female, which were the only two available gender fields on the form. The advocacy group Lambda Legal argued for gender-neutral terms and a third option on U. In these states, to change the gender on a birth certificate, one must fill out a standardized form but legal or medical approvals are not required. A person may face obstacles obtaining a court order in order to make a change to documents in other states. Tennessee is the only state that has a specific statute that forbids altering the gender designation on a birth certificate due to gender surgery, while Idaho and Ohio have the same prohibition, but via court decision rather than by statute; and in Puerto Rico, a U. The law also makes it easier for existing documents to be changed, by removing requirements for sworn statements by physicians and replacing it with a sworn attestation by the person seeking to make the change to their documents. In Oregon , Jamie Shupe was able to declare their gender as non-binary in June after a brief legal battle and successfully granted petition for a legal change in gender. However, this change of gender only allowed for a change from male to female or vice versa. In the Identity Cards Act was introduced, which issued documents to UK residents and linked them back to the National Identity Register database. When the issue of transgender people and their assigned vs. The Identity Documents Act made all these cards invalid and called for their immediate destruction. Australia[edit] In , the Australian High Court legally recognized non-binary as a category for people to identify with on legal documents. After a four-year long legal battle beginning in , Norrie finally won the case. From this and the legalizing of the matter in New South Wales , the Australian Capital Territory made the decision to pass a law which recognized non-binary identities. Though this is a step in a positive direction for non-binary identifying Australians, the law currently lacks concise policies on marriage licenses and recognition of partnership for non-binary people. Because of this, Australians registered as non-binary may not be able to legally marry. In addition to marriage issues, the non-binary marker for Australian citizens requires proof of gender confirmation surgery. Because non-binary people live outside of the gender binary , they may not wish to obtain gender confirmation surgery. The people not wishing to do so ultimately will not be able to register as non-binary until this portion of the law is amended.

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Chapter 4 : Race, skin color, and identity in Mexico | JAPANsociology

Religion, Gender, Race, and Nation in Contemporary Chicana Narrative brilliantly takes on this theoretical task by offering a critical examination of how spiritual mestizaje is depicted and enacted in Chicana feminist sym-

Posted on May 10, by gala Mestizaje is a historically and culturally malleable term to which many meanings have been attributed. For the purpose of this entry, I will employ only those definitions that I designate as most prevalent to the breadth of our course study, but maintain that further explanation is available. Spanish and native Latin American. It thus conveys an implicit and close association with colonialism. The OED provides a brief outline of the genealogy of the term mestizo stating that the term is a derivative from the post-classical Latin terms *misticus* and *mixticus*, meaning mixed together OED Online. Maxwell suggests that the Spanish hierarchy of biological superiority established in the colonies, and how the mestizaje peoples were reduced to a rank in this system This reinforces the dynamic present from colonial times. This confirms an awareness in Latin American culture of ideas of belonging and identity politics, two issues that lead us further into our examination of mestizaje identity. Individual identity politics and imperial origins are conjoined in *Are Mestizos Hybrids? The Conceptual Politics of Andean Identities*. This illustrates that against the backdrop of the colonial history of the mestizos, there has been a creation of dual construction of meanings associated with the term. The meanings that mestizos peoples have given to themselves, and the meanings that have been imposed upon them. It has been established that the historical conditions of being mestizo imply the miscegenation of European and Latin American indigenous heritage. Does this implied hybridity take away from a homogeneous cultural identity? Is a homogenous cultural identity even possible in a society so fragmented by finite cultural origins? These are issues that most certainly play an integral role in the ongoing development of the mestizaje identity, and invoke further consideration of the origins and identity politics in Latin America. In his book *Images of Latin American Mestizaje and the Politics of Comparison* emphasizes that the amalgam of origins that is mestizaje cannot fairly be pitted against racial essentialisms This interpretation suggests that mestizaje, or mixing of origins is not opposite of ethnic uniformity, therefore it cannot be an antidote to racial oppression as critics have claimed. Peter Wade voices another, related perspective on the issue in his article entitled *Rethinking Mestizaje: Ideology and Lived Experience*. This article takes an anthropological approach to the question narrowing down the concept of mestizaje and relating its application to the family dynamic and the individual experience Such an approach pulls mestizaje out of the debates and discussions surrounding nationalism as an abstract construct, by grounding it in familial relations in Latin America. How does mestizaje relate to Latin American art? It seems most pertinent to discuss mestizaje against the backdrop of the collectivity of the Latin American people. The term collective is not used here to insinuate sameness but rather to suggest a community united through their shared sense of history. As has been discussed in lecture, art in Latin America has often been typified by the idea of a singular or monolithic identity. Mestizaje embraces a series of opposites: The term is undoubtedly unstable, offering different meanings due to its overarching nature.

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Chapter 5 : Mestizaje: Critical Uses of Race in Chicano Culture - Rafael PÃ©rez-Torres - Google Books

Moving beyond the oppositionsâ€”nationalism versus assimilation, men versus women, Texans versus Californiansâ€”that have characterized much of Chicano studies, Mestizaje synthesizes and assesses twenty-five years of pathbreaking thinking to make a case for the core components, sensibilities, and concerns of the discipline.

La Raza and Limpieza de Sangre In Latin American concepts of race , physiological traits is often combined with social traits such as socio-economic status, so that a person is categorized not only according to physical phenotype, but also according to social standing. An ethnic group is normally defined by having a degree of cultural and linguistic similarity and often an ideology of shared roots. Another difference between race and ethnicity is that race is usually conceptualized as a system of categorization where membership is limited to one category, and is externally ascribed by other who are not members of that category without regards to the individuals own feeling of membership. Whereas ethnicity is often seen as a system of social organization where membership is established through mutual identification between a group and its members. The construction of race in Latin America is different from, for example, the model found in the United States, possibly because race mixing has been a common practice since the early colonial period, whereas in the United States it has generally been avoided. Blanqueamiento Blanqueamiento, or whitening, is a social, political, and economic practice used to "improve" the race mejorar la raza towards whiteness. Mestizaje An important phenomenon described for some parts of Latin America such as Brazil and Mexico is " Whitening " or " Mestizaje " describing the policy of planned racial mixing with the purpose of minimizing the non-white part of the population. For example, full-blooded siblings can often be classified by different races Harris India - a person who is a native of, or indigenous to, Mesoamerica , and 4 Negro fem. Negra - a person of African slave descent. The Castizos which had one Mestizo parent and one Spanish parent, the children of a Castizo were generally accepted as a Criollo. Additionally the presence of considerable portions of the population with partly African and Asian heritage further complicates the situation. Even though it still arranges persons along the line between indigenous and European, in practice the classificatory system is no longer biologically based, but rather mixes socio-cultural traits with phenotypical traits, and classification is largely fluid, allowing individuals to move between categories and define their ethnic and racial identities situationally. It is now however becoming recognized that processes of identity formation and social stratification in regards to all population groups in Mexico can be analyzed both in terms of race and of ethnicity. Mestizos[edit] The large majority of Mexicans classify themselves as " Mestizos ", meaning that they neither identify fully with any indigenous culture or with a particular non-Mexican heritage, but rather identify as having cultural traits and heritage that is mixed by elements from indigenous and European traditions. By the deliberate efforts of post-revolutionary governments the "Mestizo identity" was constructed as the base of the modern Mexican national identity, through a process of cultural synthesis referred to as mestizaje. The word has somewhat pejorative connotations and most of the Mexican citizens who would be defined as mestizos in the sociological literature would probably self-identify primarily as Mexicans. This usage does not conform to the Mexican social reality where, like in Brazil, a person of mostly indigenous genetic heritage would be considered Mestizo either by rejecting his indigenous culture or by not speaking an indigenous language, [28] and a person with a very low percentage of indigenous genetic heritage would be considered fully indigenous either by speaking an indigenous language or by identifying with a particular indigenous cultural heritage. For example, it has been observed that upwards social mobility is generally correlated with "whitening", if persons with indigenous biological and cultural roots rise to positions of power and prestige they tend to be viewed as more "white" than if they belonged to a lower social class. Indian identity therefore became socially stigmatizing. It can also be defined broadly to include all persons who self-identify as having an indigenous cultural background, whether or not they speak the language of the indigenous group they identify with. This means that the percentage of the Mexican population defined as

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"indigenous" varies according to the definition applied, cultural activists have referred to the usage of the narrow definition of the term for census purposes as "statistical genocide". Mestizaje In Mexico in the post-revolutionary period, Mestizaje was a racial ideology that combined elements of the Euro-American ideologies of the racial superiority of the "white race" with the social reality of a postcolonial, multiracial setting. It promoted the use of planned miscegenation as a eugenic strategy designed to improve the overall quality of the population by multiplying white genetic material to the entire population. This ideology was very different from the way the eugenics debate was carried out in Europe and North America, where racial "purity" and anti-miscegenation legislation was the eugenic strategy of choice. The ideology of Mestizaje came from the long tradition of tolerance of racial mixing that existed in the Spanish colonies. As the place where this mixing was already well underway, Mexico, and Latin America in general, was the center of the creation of this new and improved species of human beings, the mestizo.

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Chapter 6 : mestizaje | Download eBook PDF/EPUB

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The concept of mestizaje expresses the tensions, contradictions, and ambiguities of its birth in the New World. More important, it is a concept that continues to have spiritual and aesthetic dimensions. Since its inception in the New World and during those moments when race was a significant factor in social standing, mestizaje has been invoked to remedy social inequality and the misfiring of democracy. The essay was an effort to undercut the maligned position of indigenous people and their material domination since the conquest, but it was unable to break completely from the civilizing motives of New Spain. Mestizaje was the political ideology of modern national identity, unity, and social progress. Mexican nationalism has continued to construct its citizens as mestizos. The material and ideological weight of the conquest was also difficult to shake in earlier formations of mestizaje. Even while under Spanish rule, criollos exalted the Aztec or Inca past and condemned the conquest, but their celebration of mestizaje did not include the elimination of economic domination, political disempowerment, and cultural genocide of indigenous populations. Throughout New Spain, claims of mestizaje were meant to indicate a bond against the peninsulares, the Spanish settlers with exclusive rights to high political office, and to legitimate creole equality with peninsulares at home and in Europe. Other classifications of mixture in the caste system were not exalted, and the status of mulattos and others was not reconsidered. Historians agree that during the colonial, independence, and revolutionary periods, mestizaje functioned to reduce cultural, linguistic, and political diversity in Mexico and to authorize the privileged status of ruling elites. In short, the original concept emphasized the assimilation and appropriation of indigenous cultures and the promise of progress and justice through Europe. As such, hybridity was cloaked under the banner of national unity. For the Mexican philosopher Octavio Paz *â€*, however, the trauma of mestizaje serves as a symbol of illegitimacy, a concept he develops in *Labyrinth of Solitude* and a foundation of his argument on Mexican national character. Chicanos and Mestizaje In contrast, contemporary expressions of mestizaje emphasize hybrid cultural experiences and the relations of power. The social position of contemporary thinkers somewhat explains the late-twentieth-century formulations of mestizaje. Whereas Mexican philosophers were members of the dominant sectors of society, Chicana and Chicano social critics, artists, and creative writers who reformulated mestizaje beginning in the late s did not enjoy such a place in the United States or Latin America. In multiple genres, the earliest Chicano articulations of mestizaje were a strategy of affirmation, liberation, and identity. Mexican Americans join three historical moments and expand the original concept of mestizaje. All three moments originate in disempowerment and suggest a rebirth. Particularly since the second historical moment, Chicanos and Chicanas have positioned mestizaje as an alternative to the social contract of assimilation. In making parallel the historical legacies of the seventeenth and nineteenth centuries, mestizaje no longer serves a pluralist agenda. Chicano mestizaje enacts a void and a congested condition. For example, the poem "I Am Joaquin" by Rodolfo "Corky" Gonzales expresses a fusion of two opposites, Mexico and the United States, which are blended to form a third cultural experience: The hybrid Chicano is neither Mexican nor American. Other artistic and scholarly proposals overdetermined a gendered mestizaje, emphasizing select indigenous characteristics and a masculine repertoire. Noriega point out that this use of mestizaje constructs a "pure" origin and relies on a static and unchanging past. The essentialist disposition of mestizaje, particularly the romantic neoindigenous perspective, clashes with the reality of Native American experiences as well as indigenous social and political struggles throughout the Americas. Furthermore, as Chicana feminists point out, an essentialist view of Mexican-origin people in the United States also distorts differences and inequalities within said communities. Chicana feminist challenges to patriarchy and homophobia helped to develop the critique of essentialism, and this had a lasting effect on the contemporary notion of mestizaje. Performing a postmodern style that mixes autobiography, poetry,

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mythology, historical document, and documentation into theoretical proclamation, she problematizes conventions of race, nation, sexuality, and gender, drawing attention to fluidity within identity rather than a singular subject position. Thus conceived, the spaces between cultures and nations are porous and flexible. However, it is not just her acknowledgment of internal complexities that makes a mestiza consciousness significant. The reformulated concept is more successful at challenging the premise of white racial superiority, purity, and essentialism. Mestizaje is a source of creativity, survival, and triumph. Always synthesizing, mestizaje is a force of movement, combination, and transformation. Her own thinking about mestizaje fuses with the Nahuatl concept of nepantla middle place or place of passage, thereby adding the potential for agency within the concept. Spread and Influence Nonlinear thought and unfixed identities have intellectual and political appeal for numerous fields, especially those also influenced by poststructural and postmodern schools of thought. Because of the liberatory dimensions of the concept of mestizaje, it is widely used in postcolonial, ethnic, and feminist studies and Latino theology. Third World feminists, including Chicana feminists and Latino Catholic congregations, respectively. For Elizondo, mestizaje is divine grace, which elevates the spiritual qualities of mestizaje as articulated by Vasconcelos but without the Eurocentric imperative. Mestizaje becomes the existence that resurrects humanity, and all have the potential for salvation since Elizondo ultimately describes all cross-cultural contacts as mestizaje. Expansions of the concept by Elizondo and others have been met by intense criticism. The recuperative properties of mestizaje are significant for postcolonial scholars. By the early twenty-first century, the concept of hybridity and cross-cultural contact had permeated social science and humanities scholarship. Nevertheless, reformulations of mestizaje have recuperative power for those maligned by nation and empire, sexism and homophobia, material and political displacement. If the analysis of intercultural exchange includes attention to ambiguity and contradiction, mestizaje can continue to offer a strategy of resistance and liberation in the twenty-first century. Third Woman Press, *A Reader in Latina Feminist Theology*: University of Texas Press, *The Future Is Mestizo: Life Where Cultures Meet*. University Press of Colorado, *Culture, Politics, and Society*, edited by Francisco H. Rowman and Littlefield, *Chicano Cinema and Its Contexts. Representation and Resistance*, edited by Chon A. University of Minnesota Press, *The Labyrinth of Solitude: Life and Thought in Mexico*. Translated by Lysander Kemp. *Writing Chicanas into History*. Indiana University Press, *Feminists-of-Color Challenge the Canon*. Translated and annotated by Didier T. Johns Hopkins University Press, Karen Mary Davalos Pick a style below, and copy the text for your bibliography.

Chapter 7 : Discrimination against non-binary gender people - Wikipedia

The Cherokee Nation, along with the Choctaw Nation, the Chickasaw Nation, the Creek Nation, and the Seminole Nation were organized into "Indian Territory." Over the next half century, the powers of the so-called Five Civilized Tribes that made up the Indian Territory were further eroded by the United States.

Chapter 8 : Mestizaje " University of Minnesota Press

and Assimilation and the Body of the Nation: Mestizaje and Gender," In The Embodiment of the National in Late Nineteenth-Century Mexican Painting (Tucson: University of Arizona,), Gloria Anzaldúa, Borderlands/La Frontera: The New Mestiza (San Francisco: Aunt Lute,).

Chapter 9 : Mestizaje | modernlatinamericanart

Turning to issues of mestizaje in literary creation, Pérez-Torres offers critical readings of the works of Emma Pérez, Gil Cuadros, and Sandra Cisneros, among others. This book concludes with a consideration of the role that the mestizo body plays as a site of elusive or displaced knowledge.